

## THE BRETHREN EVANGELIST.

### WATERLOO, IOWA.

Entered as second-class mail matter at the postoffice at Waterloo, Ia.

PUBLISHED WEEKLY IN THE INTEREST OF

### THE BRETHREN CHURCH.

H. R. HOLSINGER,  
PUBLISHER & PROPRIETOR.

May 14, 1890.

Send REMITTANCES by Draft, Money Order, Postal Note or Registered letter. We cannot be responsible for money sent in any other way. If money is sent by express, it must be at sender's expense, and if in a mailed letter, at sender's risk, although such almost invariably comes to hand safely.

If you receive your paper, it is proof that we have your correct address, and that your remittance has been received by us. If your paper does not reach you promptly, write us, that we may see if we have your correct address.

MISTAKES occur with all, most frequently from the writing of names and postoffice addresses. Give us an opportunity to correct all errors by writing us, after waiting a reasonable time. Your intention to correct instantly any errors that may be brought to our notice, and we can only know them by the kindness on your part in pointing them out.

### OUR SUBSCRIPTION MACHINE.

"— is mad because you did not continue his paper."

Yes, we have displeased several good patrons in the same way. But, in all candor, we don't see what there is to get mad about. We are ever so glad to have all our subscribers continue taking the paper, but how are we to tell who wishes to do so or who does not, unless they say so. Sometimes brethren who we think will certainly always take the paper, fail to do so; this year a brother renewed his subscription whose name we never expected to place on our list again. So it goes.

And then again. Even if we had a few favorites to whom we would send whether they renewed or not, it is very risky for the patron to expect the paper to be sent without giving orders. As, for instance, this year, just at the beginning of the year, we were stricken with la grippe, and those upon whom the duties of the office fell, for the time being, not knowing our favorites, followed the rule of the office and set out all names which had not been renewed. Of course we regret our loss, but it is nothing in comparison to the loss of the patron. Think of having missed all the good things we have been enjoying through the EVANGELIST during the past four months! The majority of our patrons would not have been deprived of their enjoyment for ten times the money value of the price of subscription. The pleasure of a single evening in seeing the children revel in the enjoyment of their column, would be worth a three months' subscription to those who love to see their children enjoy something good and useful.

We, therefore, the editor and publisher are the party to become agitated when a good subscriber does not renew. But we don't get mad. We just patiently wait until they send their names, and then we are happy, because we know that another family will be made happy by reading the EVANGELIST.

And then again. We don't know who does and who does not take the paper—to a certain extent. Especially do we not know who is not taking it. We had no thoughts that the above party was not taking it until quite recently. It takes a giant memory to retain several thousand names, at hundreds of places all over the country.

We hope nobody will be offended if we discontinue the paper when the time subscribed for has expired. That is our rule. The office machinery has been set that way, and so it runs, and we can't help it if we could, because we believe it is a good rule, which injures nobody and does justice to all, and all will like it when they get used to it. When the subscription has expired the machinery throws out the name, no matter whether it belongs to rich or poor, high or low, friend or foe. It is a very arbitrary machine, but we think we'll keep it, as we believe in the long run it will work well.

Alles ist gut,  
Wen's gute Werke thut.

### CHURCH GOVERNMENT.

There appears to be a degree of interest manifested in the welfare of the church at large, and several plans have been suggested having

in view the improvements desired. This is encouraging, and it is hoped that some system may be fixed upon which will serve the purpose, and give satisfaction to the majority at least. Let there be no suppression of honest purposes, in designing means and methods; but we would suggest a little modesty in the criticism of the propositions presented. Some people are much better at tearing down than at building up. We recommend a compression of the bump of destructiveness long enough until it will remain within reasonable limits without so much restraint. We like this illustration:

No matter how flimsy and weather-beaten may be the poor man's shanty; it is all he has, and if you attempt to tear it down, "the first law of nature" will induce him to defend what he regards as his home. But if you will build him a good house aside of his own hut, and offer it to him, he will be able to discover the superiority of the new building, and occupy it without being ridiculed out of the old. Suppose we follow this idea in our efforts at perfecting our organization, and maturing a system of discipline and evangelization. Brother Swihart has offered some suggestions which he thinks are practical, and others will think so as well. Brother Roberts presents some ideas in the same line in this week's paper. The Pacific District has formulated a good plan of work. Now, suppose we let those alone; but if any one has some thing better to offer, the columns of the EVANGELIST will tender the foundation for the new superstructure, and to every builder a corner lot free. But as long as there is unbroken soil we shall discourage the work of demolition, and will warrant and defend every man in the peaceable possession of his birthright or homestead.

The above course of procedure recommends itself to our approval for several reasons, principally from the fact that a man's motives and designs are so easily mistaken. And if a proposition is to be rejected on account of the misapplication of it, because of a misunderstanding of its intended use and purpose, we could never succeed in erecting a permanent structure even if built upon the Rock. We have an instance of this kind in the criticisms of brother Spanogle this week. He misconceives the intent of brother Swihart's plan, not willingly of course, but a little more of the charity that thinketh no evil, might have caused him to withhold the surmises which are thrown out. It is altogether too early in the day of the Brethren church to sound the alarm of too much discipline and government. There is not the slightest occasion for apprehensions of that nature. The tendencies are all in the other line of error.

The office of elder or bishop is of apostolical origin, and was established in all the churches. See Acts 14:23. Titus 1:5. Their office is not to rule "as with a rod of iron," but to "feed the flock of God," to "set in order the things that are wanting, and ordain elders in every city." We dare not discard an office because some incumbents have been recreant to its duties. Every faithful child of God should be happy to see the approach of this worthy servant of the Lord. It is the office for its heaven ordained purpose that we are advocating, and not the miscreant who has usurped its sacred functions, or, who "wore the livery of heaven to serve the devil in."

Several of our correspondents have referred us to the congregational form of government of the Baptist church. We shall be quite well satisfied with the compact that exists between the Baptist congregations.

### THEIR FASHIONABLE DRESS.

It appears that the German Baptist annual meeting of last year had sent a committee to certain churches in eastern Pennsylvania, for violation of its dress ordinances. The committee visited the churches, and made a report to the late district meeting of the eastern Pennsylvania, of which report the Pittsburg Commercial Gazette has the following to say:

"Members of certain churches in the counties around Philadelphia, do not observe the regulation respecting dress. The women do not wear white caps, excepting very small ones, at the love-feasts. The men do not wear long hair, parted

in the middle, as in rural districts of Lancaster and other counties. The men also wear mustaches, without full beards. In the Marshall Street Church, Philadelphia, the committee found that the women wore gold ornaments and fashionable attire. An organ was also used in the church contrary to the rules. At the Germantown church the committee found the women wearing fashionable hats, with feathers, instead of plain white caps. An organ was found in the Coventry (Chester county) church. At the Green Tree church there was strong preaching against pride, but the members generally dress as they please."

The convention finally decided to bring the whole matter before the National Convention at Warrenburg, Mo., May 26. An earnest effort will be made to discipline the fashionably inclined members. In all probability there will be a split, as the city members will never submit to taking a backward step that will force them to dress like the rural brethren."

It is a mystery to us that the Annual Meeting of the German Baptist church continues to hold in fellowship those churches in eastern Pennsylvania. It is all right to do so, but that they should exercise so much forbearance with those churches after having inaugurated such a vigorous policy in eliminating the "fast element." Berlin, Meyersdale and Johnstown were not nearly as stylish before the division as Philadelphia, Green Tree and Germantown churches are now. We can account for this change of policy only upon the hypothesis that the annual meeting is having more grace and better sense. So may it be. If this rate of progress should continue, a few years longer, we may expect a proposition of reconstruction from the "Big Meeting." So it may be.

### FREE WILL OFFERING.

Brother John M. Lichty, one of our Waterloo brethren, came into our office one day last week and handed us a five dollar bill, which he desired to have credited to a Free Will offering fund. We so announce it with pleasure, and tender our sincere thanks to the donor. We also credit it to the EVANGELIST Mission Fund, and will apply to those who are not able to pay for themselves. We invariably send to all such who request it themselves, or through their friends, and we believe that much good is being accomplished in this way. We have been requested to suggest that collections should be held especially in the wealthier churches, to raise funds to place the EVANGELIST into all the families who were not able to pay for it. That it would abundantly compensate the churches for doing so we have no doubt, especially in families where there are children and young people. In fact, we cannot see how people can be very active church members without reading their church paper. They certainly cannot have any interest in any church work outside of their own congregations, for they have no means of knowing what there is to do or what is being done.

And furthermore, all such donations indirectly assist in supporting the EVANGELIST, which is also greatly appreciated, and possibly no less a duty. Let us have a revival in every department of Christian work. There is room for it, as well as need of it.

### NO. 21, MAY 21.

Our next issue will be our Special Number. We have material in hand and in prospect, to make it a fairly good paper. We hope others will yet contribute to its columns. We especially solicit cheering church news. If you have anything real good, please send it. If anything of the opposite character which must be brought to light, hold it over a short time.

From present indications we hope to have a long list of orders for the May Number. We cannot guarantee to fill any orders coming in later than the 16th instant, next Friday. We hope all the friends of the EVANGELIST will avail themselves of this opportunity of assisting in extending its circulation. There is scarcely any one who has not a few friends to whom he can send a copy of the paper. Think of them and send in their names and addresses with two cents for each, and a copy will be sent free of charge.

Should any orders come too late for No. 21, a copy of No. 22 will be sent.

Several articles crowded out this week.

### Notes and Comments.

ONE DOLLAR pays for the balance of this year.

ONLY ONE DOLLAR for the EVANGELIST from April 1st to December 31st.

Look out for an original No. next week, except the editorials, of course.

There will be services at the Brethren church next Sunday evening at 8 o'clock. Everybody invited.

We are expecting a visit from brother A. J. Blough, of Dixon, Ill., some time next month.

Sister Mary Mowl has changed address from East Las Vegas, N. Mex., to Jennings, Kansas.

Robert Burdette says an agnostic is a man who loudly proclaims that he knows nothing, and then abuses you if you believe him.

Brother Gnagy of Meyersdale, conducted a communion service at Mechanicsburg lately, of which we hope to have some report shortly.

Brother Noah Flora writes from Dallas Center: "I just returned from Brooklyn. One baptized there. One more received into the church at Dallas Center."

We hope the coming state conventions will see to it that corresponding secretaries will be appointed with instructions to report the proceedings to the EVANGELIST.

The services in Waterloo last Sunday evening were well attended. Brother Stevens preached an interesting sermon from the words: "Preached the gospel."

An annual Meeting Daily will be issued at Warrensburg, Mo., for five days, during the conference, all for 20 cents cash, or postage stamps. Address all orders to J. M. Snyder, McPherson, Kansas.

Those who have subscribed toward the rent of the church at Waterloo, will please pay at least one instalment to brother Willie Cough, the first month's rent being now due.

"We love the cause and the EVANGELIST, and pray for your success." So says sister Angie B. Summers, and which is highly appreciated. Thank you, sister. With the help and prayers of our friends we shall hope to succeed.

Brother Daniel Shook, of Downs, Kansas, reports a hard frost in his part of the state, from which about two-thirds of the cherries and plums were killed, and grapes were injured. Otherwise the prospects are good for grain and vegetables.

We are happy to say that the prospects for original copy is better now than at any time since we resumed control of the paper. Now if this could continue and the EVANGELIST could obtain a living support, we should feel like ourself again.

Elsewhere in this paper brother Stevens announces the communion of the Waterloo church to take place at the Enon church, on the last evening of May. This time was agreed upon at the last business meeting of the church.

Brother S. P. Stevens baptized two persons at Hudson last Sunday afternoon, in the presence of a large assembly, which was impressed with the solemnity of the occasion. Brother Stevens is hopeful, and feels that others are near the kingdom.

Sister Cough, wife of brother Paul Cough, of Waterloo, is still living and suffering. The Lord is sustaining her as he alone can do, and she is resigned to his will. Her sufferings are unusually long and severe.

We are informed that Elder John Johnson, of Uniontown, Pa., was cruelly snubbed at the late district meeting for western Pennsylvania, at Sipesville, Somerset county. That is ungenerous. A man who has done for "the Brethren church proper" what Johnson did, should have a little latitude at least.

How we would love to go across the street and unrein that poor horse. See him try in every imaginable way to get relief, but the horrible "check rein" keeps his head way out of its natural position. It is a very cruel practice of men, without a redeeming feature, or a spark of common sense for an occasion.

We hope the Ohio church and Sunday school convention may be a grand success, and we wish we could be with our Ohio friends and drink in some of the convention inspiration. It would carry us over many a weary day of office toil and worry. To make the meeting a success, socially, the best part of it, as brother Brown truly says, it should be well attended.

"We love the paper and appreciate it so much in our deprivation from the society of the Brethren. May the Lord bless you in your efforts to publish the paper, for we do think your responsibility is great. At this writing my husband is afflicted with lung trouble. We beg you to remember us in your prayers. Hopefully, Mrs. M. O. Horne, Columbus, Ohio." We do pray the Lord may restore your husband, and bless your effort to do good. We are happy to feel that we are affording you comfort in your isolation from the church of your choice.

We enjoyed a good day of rest and a social feast last Sunday. Brother Elias G. Beekly took us to his home on Saturday evening, on Sunday morning to church at Hudson, where we heard a sermon by brother Stevens, and in the evening brother and sister Beekly accompanied us to the service in town. As they had also spent a year or more in California, part of the conversation consisted in reviews of our coast experiences. We would all be willing to live in California if we had our own way.

## Correspondence.

### Pacifics.

Our Pacific District Association is over and our work of evangelism is progressing. Our district committee has held a meeting and has decided to execute its work vigorously and faithfully. Our prayers and best wishes attend the efforts that are being made to carry the work forward on this coast, and in harmony with these prayers and wishes we will do what we can to help it along.

Before this reaches you, the report of our association as furnished by our clerk, brother B. G. Frederick, will be in print. It will be observed that this Pacific district has introduced a plan for the work of evangelism in the brotherhood. This is intended to be brought before our next general conference, and we hope that this body will be ready to pass it as it is offered, or, by divine guidance, to give us something better. Something should, and must, be done. May the Lord direct, so that his cause may be advanced most gloriously. We must have a plan so that our prayers and efforts may be united in carrying forward the cause we love—the cause of Christ. It would be well to investigate and discuss this subject from this time onward, so that the first conference may be ready to act. The district associations should consider this matter, and all the delegates to the general conference should be authorized to dispose of this great question—the work of evangelism.

Here my train of thought is met by what some are disposed to call "a church creed." How I do wish we could understand our creed, the gospel of Christ, alike, as those should who would have but one creed. If we could, we would then, probably, look alike on the subject of a summary of the faith and practice of the Brethren church. Suppose we try to look at this subject from the same point of view, and see whether we cannot see it alike.

1. Webster tells us that Creed is from the Latin *credo*, I believe, and that it means "A definite summary of what is believed; a brief exposition or important points, as in religion, science, politics, etc., especially a summary of Christian belief; a religious symbol, as the Apostolic Creed." But we said "Let others make their creeds their definite summaries of Christian belief if they will, but as for ourselves, we will make none, and we will accept of none that is made except one, and that is the gospel of Christ." Upon this we are all united, and, I hope we ever shall be.

2. Next to the adopting of a creed is the honoring of it, and its explanation and dissemination. If our creed is right; if it is what we and the world should receive, then we should do all we can to acquaint mankind with it. It is not sufficient to put a copy of the gospel of Christ into the hands of every sinner, saying: "This is the power of God unto salvation to every one that believeth;" accepts it as his creed; and then let him go. It is our duty to preach our creed, to define its teachings and requirements, and to do everything we can to get others to understand and embrace it. In this there can be no room for a difference in belief.

3. When we come to the means to be used to acquaint others with our creed, with its teachings and requirements, we begin to differ. We should all be willing to do anything we can do, in harmony with our creed, to